

FLOWER OF THE FOURTH MOON:
MY MONGGHUL MOTHER - SAIHUA

Limusishiden (Li Dechun 李得春, Joints Surgery Department,
Qinghai University Affiliated Hospital)

ABSTRACT

Limusishiden interviewed his mother, Saihua (b. 1946), on 19 November 2017 at their home in Tughuan Village, Danma Town, Huzhu Mongghul (Tu) Autonomous County, Qinghai Province, PR China. He recorded her using an audio recorder, later listened to this material again, took notes in Mongghul, and then wrote this text in English.

Saihua's was given the name Siyuehua (fourth lunar month flower), but her name was soon shortened to Saihua because it was easier to pronounce. Saihua describes her parents' home in Yomajaa Village, Donggou Township, Huzhu County. In addition, she provides information about her paternal and maternal grandparents, how her life changed when she married and moved into her husband's home, and her experiences while journeying to her parents' home.

The part of the account that discusses menstruation came from Limusishiden's wife (Jugui, b. 1969) and her discussions with Saihua on 19 November 2017 at their home in Tughuan Village.

KEYWORDS

Himalaya women history, Mongghul oral history, Plateau life narratives, Qinghai Monguor autobiography

FIG 1. Saihua (Tughuan Village, Danma Town, Huzhu Mongghul Autonomous County, Qinghai Province, China, 19 February 2018, Zhinzan).



FIG 2. People

Name	Dates	Relationship to Saihua
Siyuehua, Saihua	1946	self
Jugui	1969	daughter-in-law
Qishihua	1923-2003	mother
Rnqan	1918-1984	father
Limudiinjog	~1911-~1953	father's brother
Qishiai	~1916-~1989	father's brother
Limuqog	~1898-~1961	father's sister
Granny (name unknown)	1873-1942	father's mother
Fuguihua	?	father's mother's daughter
Grandfather (name unknown)	~1880-~1954	father's father
Ma Zhongbao	?	grandfather's maternal uncle's son
Juhuajii	~1926-1988	uncle' wife
Quxjang	1925-1981	mother's brother
Buqang	1927 -?	mother's sister
Zhumashiji	1929-1996	mother's sister
Zhumazang	1932-?	mother's sister
Zhaxi	b. 1939	mother's brother
Puriji	1942 - 2016	sister
Limujaxi	~1944-1965	brother
Niiga	b. 1950	sister
Wanshuuhua	?	sister
Wujiji	?	sister
Qilunbog	b. 1958	brother
Limudanzhuu	b. 1966	son
Limusishiden	b. 1968	son
Qiyansuu	b. 1971	daughter
Niidosirang	b. 1974	son
Danjansirang	b. 1978	son

MY PARENTS AND PATERNAL GRANDPARENTS

My name is Saihua. My parents lived in Yomajaa Village, Donggou Township. My mother was Qishihua (1923-2003). She and Father (Rnqan (1918-1984) were both from the same village. Father had two older brothers, one older sister, and one younger sister. He was the fourth of five children. These siblings included Limudiinjog (~1911-~1953), Qishiai (~1916-~1989), an older sister who married and moved into Rangdin Village, and a younger sister who married and moved into her husband's home in Chinja Village, Donggou Township. I don't know Father's sisters' names, when they were born, or how long they lived.

Father had another elder sister, Limuqog (~1898-1961), who married and moved into her husband's home in Lughuari Village, Taizi Township. I need to give you some background about her. Granny (Father's mother, 1873-1942), whose name I do not know, had been a wife in the Naringhuali¹ area before she was *buli* 'captured' by my grandfather. Her former husband was a soldier who died in a battle.

Granny returned to her parents' home after her husband died and lived there for about a year. A family from a Mongghul area then proposed that she marry their son. Granny's parents and she agreed.

In the past, divorced or widowed Mongghul women were escorted to their husbands' homes very late at night. At the agreed upon time, Granny was escorted to her husband's home by her family, relatives, and clan members. Meanwhile, my grandfather's side had learned about this and wanted to kidnap Granny to be his wife. In old Mongghul society, it was acceptable to kidnap divorced or widowed women as they were being escorted to their husband's home.

Grandfather's connections quickly called together about twenty strong men from Grandfather's home, his clan members, and some of his villagers. They then went to a ravine with clubs and prepared to ambush Granny's entourage. The site they chose was the only pathway Granny's group could have taken.

As the Granny's escorts were hurriedly passing through the ravine in the pitch-black night, the men from Grandfather's side

¹ Today's Dongshan Township.

suddenly shouted, "*Buliya!* 'Capturing!'" and rushed Granny's escorts. Some were beaten. In a great rush and panic, they left Granny and fled.

Grandfather's side thus easily and successfully kidnapped Granny and took her to his home. This is how Granny became Grandfather's wife.

Granny had six children with her former husband. Granny left one of her daughters (Limuqog) in her parents' home in Hualian Valley, Donghe Township while the others remained in her former husband's home in the Naringhuali area.

When Limuqog was still a child, she was sent to Granny's maternal uncle's home in Hualian Village. Her maternal uncle had several children in his home and his family was too poor to feed Limuqog. One day, after bilateral negotiation, Limuqog's maternal uncle promised to give Limuqog to a wealthy man surnamed Ji in Lughuari Village, Taizi Township as *tuuyang*.¹ Limuqog was raised in the Ji Family and played with their children. Many years later, when she was grown up, she married one of the Ji Family sons, as had been previously arranged.

Granny and her daughter, Limuqog, lost touch with each other and were not reunited until many years later when someone told Granny that her daughter had been *tuuyang* in a family in Lughuari Village. Meanwhile, Limuqog had learned that her mother had been a 'captured' wife in Yomajaa Village.

Granny was excited to hear news of her daughter, borrowed a woolen gown, and went to Lughuari Village to visit her daughter. When they met, they embraced and cried emotionally. Later, Limuqog began visiting Granny's home in Yomajaa Village and recognized her mother's home as her 'parents' home. They began interacting as relatives.

¹ *Tuuyang* refers to a girl who, as a baby, was sent or given to another family who could afford to raise her. Later, when she reached marriageable age, she became the wife of one the family's sons. Historically, Mongghul used the term *huushinjii* for a divorced woman and *gafu* (*guafu*) for a widow. Before 1949, if a couple agreed to divorce, representatives from both sides invited a man literate in Chinese to come to an abandoned yard where they sat together and composed a divorce agreement. In the past, *huushinjii* and *gafu* were denigrated.

Granny gave birth to six children in Naringhuali and six in Yomajaa Village. I don't know exactly where she lived in the Naringhuali area before she was kidnapped by Grandfather's group. I heard that one of her children was born at the foot of a slope while she drove livestock loaded with bags of manure toward a field in her former husband's area. My own mother said one of her daughters came to visit Granny from Naringhuali wearing her *niudaari*.¹ Her name was Fuguihua.

Granny was kind-hearted. She did not mistreat her daughters - in-law and took good care of her grandchildren. My mother (Qishihua 1923-2003) said, "I didn't weep very much when my own mother died, but I wept very sadly during Granny's funeral."

Grandfather (~1880~1954) was a short man. I never knew his name and he had no brothers. He had an additional digit attached to one of his thumbs. One time, Grandfather asked me to pour water onto his hands so he could wash them. I noticed his six fingers and called him Liuziai Aadee 'Six Fingers Grandfather.' This made him angry. He immediately beat my waist with his walking stick. Except for this, I have no memory of him.

Grandfather was a tough nut. One time, Granny's younger brother came to visit her in Yomajaa Village, bringing a long woolen gown to her. When he reached Granny's front gate, he was not welcomed by Grandfather. Furthermore, Grandfather beat him for no clear reason. Granny's younger brother didn't enter her home. Instead, he went straight back to his own home. This broke the relationship between Granny in Yomajaa and her parents in Hualian Village.

My father's father's father had two or three brothers. One of them took his family to today's Yaozigou in Datong Hui and Mongghul

¹ *Niudaari* refers to a headdress. In 1938, according to an unpublished government document, the ruling Ma Family government forced Mongghul women to stop wearing distinctive Mongghul clothing. Afterwards, *niudaari* gradually disappeared. The four types of *niudaari* were Tughuan, *boqi* (*boji*) 'winnowing tray', *njası* 'plow', and *shge* 'big' *niudaari*. The Tughuan *niudaari* was worn only by the women of the region under the jurisdiction of Tughuan Living Buddha and was made of paper and easily damaged by rain, which is why local Han passersby urged each other to hurry when they saw Mongghul women rushing back to their homes from the fields - a sign of imminent rain (Limusishiden and Stuart 2010:58).

(Tu) Autonomous County hoping to have a better life by cultivating more land. During the first several years, he and his family regularly came to visit his original home in Yomajaa Village. One time, he came on horseback during the time of a Qingming Festival¹ in Yomajaa Village. While returning to his home in Datong, he reached the Daitong Muruun 'Datong River'. At that time, there was a simple narrow wooden bridge over the surging river. Unfortunately, as he was leading his horse by its reins across the bridge, the horse fell down into the water and washed away. Since then, neither he nor his family visited their original home again.

Grandfather's maternal uncle's home was in Maja Raxi Village in today's Donghe Township. One of his maternal uncles' son's name was Ma Zhongbao. He was a well-known martial artist. Grandfather once sent his second son, Qishiai, to study martial arts from Ma Zhongbao.

Father's oldest brother - Limudiinjog was infamous. He often beat and scolded his younger brothers and their wives; his mother, Granny; and his own wife. One time during a conflict with his wife, Limudiinjog smashed furniture, windows, and a kitchen door in the home. The couple fought anytime and anywhere. Later, when Father and his older brother, Qishiai, were grown up, the two worked together and tackled Limudiinjog. Subsequently, he was no longer able to bully his family or his wife.

Limudiinjog's wife died in her forties while giving birth. The new baby daughter was born alive and cried energetically. Limudiinjog grabbed the infant's feet, walked to the foot of a slope, threw the baby daughter upside down in a hole, and buried her alive. On the way, the baby cried constantly. His wife was dead and he was getting old. His brothers and brothers' wives wouldn't help him raise the baby daughter because he was a very bad man and had a poor relationship with his family members.

Limudiinjog was an awful man. I have only a vague memory of him. Before he died, he suffered from a disease that made his abdomen swell until it burst. A lot of yellow liquid flowed out and made the felt

¹ Qingming is a festival to commemorate dead ancestors observed on the first day of the fifth solar term of the Chinese lunar calendar.

pad on his bed become hard and sticky. His family members assisted in turning his body until he died several days later. People cursed him and thought his belly splitting open was retribution for the evil he had done in his life.

Uncle Qishiai's former wife was from Naja Village, Weiyuan Town. She had a daughter when she was thirty years old. She wanted to visit her parents' home after her daughter was born, but Uncle disagreed. The couple quarreled, and Aunt then fled to her parents' home. Ten days later when she returned to her husband's home, she learned that her baby had died.

My aunt died when she was forty years old. I don't know what caused her death. Before long, Uncle Qishiai married Juhuajii (~1926~1988), a widow from his village. She brought a daughter by her former husband into the home. Her former husband was a soldier who had died in battle. This daughter grew up and moved into her husband's home in Limog Ama Village, Donggou Township.

MOTHER'S FAMILY

I have no memory of my mother's parents. Mother's father was a well-known tailor and singer of traditional Mongghul songs. He didn't sew in village homes as many tailors did. Instead, he was often invited to do sewing work in monasteries, for example, in Rgulang.¹

Mother's parents had four daughters and two sons. Mother was the oldest child. Quxjang (1925-1981) was a farmer. Buqang (1927-?) married and moved into her blind husband's home in Jangama Village, Weiyuan Town. Buqang's husband killed himself by cutting his neck with a sickle after he was found guilty of stealing a pair of scissors from a local state-run tailor factory. He worried he would be seriously punished. That's why he killed himself. Zhumashiji (1929-1996), married and moved into her husband's home in Szanghuali Village,

¹ Dgon lung byams pa gling (Youningsi), a Dge lugs monastery located in Sitan Village, Wushi Town, Huzhu Mongghul (Tu) Autonomous County, Qinghai Province. There were 197 monks in 1990 (Nian and Bai 1993:122-126), Pu (2013:71-75) reports 396 monks in 1957, and Smith (2013:291) reports over 300 monks.

Donggou Township and died from a heart disease. Zhumazang (1932-?) married and moved into her husband's home in Luxuu Village, Donggou Township, Huzhu County. In 1949, her husband took their family to the Dakuashidan area of today's Tianzhu Tibetan Autonomous County, Gansu Province to seek a better life.

Zhaxi (b. 1939) had problems with hearing after he was born. He was also naïve. At the age of twenty, his elder sister, Zhumazang, introduced him to a Tibetan woman in Zhucha Village, Zhucha Township, Tianzhu County. They married in 1960 at a time when the Tibetan woman lived alone, suffering from an infectious disease on her face. The marriage proved to be good for both of them since they could take care of each other.

MY CHILDHOOD

My family was very poor when I was very young. We had only a single row of rooms on the east side of our home compound, and only one donkey. When I was a child, Mother told me that my family had a small black dog. One summer day, Mother and Aunt went to work in a mountain field located east of our village. They had to walk more than four kilometers along a rugged mountain path. Suddenly, ferocious black clouds rolled up low in the sky. Thunder boomed and lightning flashed. Mother and Aunt were ready to leave and head home when my family dog arrived in the field. Seeing Mother, the dog excitedly shook its head and tail, bit the edge of Mother's long gown and trousers, and then ran some distance away. Soon it returned and did the same thing again. Jumping up and down, the dog circled Mother while shaking its head and tail. Mother ignored it. The dog repeated this behavior until Mother finally realized that the dog's behavior was unusual. She then looked into the distance in the direction the dog seemed to be indicating and faintly made out something. Mother and Aunt then trotted toward this faint, black thing. The dog excitedly ran ahead of them, stopped, looked back to ensure Mother was following, and then ran ahead again.

Mother and my aunt found me there alone when they got there. I was wearing a long woolen gown without trousers and shoes, crying

and shivering in that cold, wild place. Mother immediately lifted me up, hugged me, and cleaned away my tears and snot. She then understood the dog's unusual behavior.

The dog was familiar with the field and I had followed it, looking for Mother. Finally, I was too tired to walk any further. That's when the dog rescued me by running to Mother. The dog had been to that field with Mother many times before, and that is why it was so familiar with the way to go there.

Mother was delighted that the dog had saved her daughter's life. Had it not been for the dog, my mother and aunt would have gone back home by a different path that would not have taken them near where I stood. I would have surely have died on that adventure without our smart family dog.

Henceforth, Mother and other family members were very good to that dog. However, a couple of years later, an old man surnamed Huang beat the dog to death. We then hated him. Mother often mentioned the dog's death when she was getting old. Mother said I was only about four or five years old at that time. I have no memory of this adventure.

Mother told me that when I was very young, I once went to my grandfather's home when he lived with his first son, Limudiinjog, and his family. One day, my grandfather was carrying one of his grandchildren on his back while walking in the compound yard with me following him. Suddenly, Limudiinjog's family dog attacked me and bit my chin. Blood flowed out immediately. Grandfather quickly took some incense sticks from a nearby room. He chewed them into a paste and smeared it on my wound. The blood stopped flowing immediately.

MOTHER'S CHILDREN

Mother gave birth to eleven children. Seven died, of whom two were sons. The remaining four were a son and three daughters. Mother's firstborn was a son who died when he was a baby. The second-born was a daughter, Puriji (1942-2016), who married and moved into her husband's home in Hara Bulog Village, Donggou Township. The third-

born died when she was still a baby. The fourth-born was Limujaxi (~1944~1965). He was not very clever. He was born in a field where Mother was weeding together with my aunt. His lack of cleverness was said to have been caused by sunlight, since he was born under the sun during the day.

I am the fifth-born child. The sixth and seventh-born were both daughters who died at an early age. The eighth was Niiga (b. 1950), who married and moved into her husband's home in Lughuari Village, Taizi Township. The next two children were both girls who died of smallpox at an early age: Wanshuuhua died when she was eight and Wujiiji died when she was only three. The eleventh-born was my younger brother, Qilunbog (b. 1958), a farmer.

I recall Wanshuuhua and Wujiiji playing together at the foot of a slope by our courtyard the day before they died. The two died one after another after suffering from smallpox. Their deaths caused Mother extreme grief. She wept the next day when she saw her two daughters' footprints that they had made in the dust at the foot of the slope the day before. At that time, children did not wear shoes in the summer until they were ten or eleven. I don't know where one of the daughters was buried, but the other was buried in a ravine in the Mantuula area. Some people said Father opened a path to Mantuula by himself, which meant he had to regularly go to the ravine to inspect the corpse. If the corpse had been clawed or uncovered by animals, Father would dutifully again bury what remained.

I began babysitting Wanshuuhua and Wujiiji and my young brother, Qilunbog, when I was six or seven years old. I also assisted my older sister, Puriji, who heated the *bankang*¹ and cooked when my parents went out to work in the fields.

¹ Historically, Mongghul bedrooms had an adobe platform divided into a *yikang* and *bankang*. An opening was made at the center of the *bankang* so that it was easier to heat by putting fuel (straw and animal dung) through the opening. Five to six planks covered the opening once the heating materials were put inside and could be removed a couple of days later. The *yikang* was built of adobe bricks and heated by an oven from outside the room. The father and the sons of the family slept on the felt-covered *yikang*, while the wife, daughters, and babies slept on the *bankang* without a bed cushion. This allowed the baby's urine to easily pass inside the *bankang* and their excrement could easily be scraped inside. Sleeping on a *bankang* is

Before Mother left to work in the fields, she told us to stay inside and bolt the front gate. She said, "If you go outside, you will be taken away by people who often steal children." We were then too scared to go outside until about a year later when we were more grown up.

I never herded sheep, but Father did so for our village production team. I was about fifteen years old during the three-year difficult period (1959-1961). At that time, my family suffered from starvation. Normally, potatoes were harvested during the eighth lunar month in our area. However, due to being so short of food, my elder sister and I, as well as some other village girls, went to Qasizi Village about five kilometers away, where we dug potatoes from the frozen earth in the second lunar month with an axe. Each time we had gathered one *sheng*¹ of potatoes, we took the potatoes to my home and boiled them to eat the next morning. In addition, my older sister Puriji and I collected *gugusai* '*sonchus oleraceus*' and then boiled and ate its leaves and stems. We also collected oats, which we milled in our family's small stone hand-mill before cooking it into gruel. It was in this way that my family survived the extreme three-year food shortage.

LIFE IN MY HUSBAND'S HOME

During the Spring Festival in 1962, I wore a long, full woolen robe that reached my heels and that had wide sleeves. The front of the gown overlapped on the right side, and buttoned under the right arm and down the side. I wore blue cotton trousers. A hem of red cotton cloth was sewn on the lower leg of my trousers. I was so proud to wear these clothes. In 1963 when I was seventeen, I married and moved here.

When I was a daughter in my mother's home, my parents did not allow me to do much heavy work. What's more, farm work in Yomajaa Village was less strenuous than here in Tughuan Village. I enjoyed my life in my parents' home. However, when I married, my life

uncomfortable because it lacks a cushion and it emits smoke. Babies occasionally fell into the *bankang* through the uneven planks and suffered serious burns (Limusishiden and Jugui 2010:38).

¹ *Shangzi* refers to a variable volume unit used as a container to measure grain.

dramatically changed. Mother-in-law asked me to do heavy fieldwork, carry buckets of water, load bags onto horses, and all kinds of work in and out of the courtyard. My husband's family had a lot of farm land. If I didn't work hard, Mother-in-law and the village production team heads scolded me.

When I visited my parents' home, I complained that they had arranged my marriage while I was so young. After describing the heavy work I had to do without being allowed to rest, my parents replied that it was my fate.

When my first son, Limudanzhuu (b. 1966) was born, he became the first grandson in my husband's family. He was regarded as a *gaqan* 'treasure' and the whole family was excited. To protect him, the family *purghan*¹ forbade Limudanzhuu and me from visiting my mother's home for two years. During that time, I often cried because I missed my parents, my siblings, and my home so much. My parents rarely visited me, but my younger sister, Niiga, regularly came, riding a small yellow colt. Two years later, when you (Limusishiden) were born, the restriction against my visits was removed and I was allowed to visit Mother's home again.

Once, Niiga visited and asked me to return with her to our parents' home. I then held you and walked to Yomajaa Village with my younger sister. Father's maternal uncle from Halija Village, Dongshan Township had given my parents a sheep leg and wanted me and you to come so we could have meat.

Another time, when I carried you in my arms to my parents' home, Father's maternal uncle had given them a pastry. Father stored it and waited for me to arrive before eating it.

In the past, visiting my mother's home was difficult. I had to walk a long way with my baby in my arms, which made my arms sore for several days. I could only stay in my parent's home for the time Mother-in-law allowed. If I stayed longer, she severely scolded me. I was always hungry when walking to my husband's home because there

¹ The *purghan/pram* is a deity in the form of an image in a sedan chair, or a cloth-covered pole held by four men or a single man, respectively. For more on the *purghan/pram*, see Limusishiden and Jugui (2010:23).

was little food during those years of food shortages and there was no place to eat along the way.

Once I returned to my husband's home from my mother's home, put down my baby on the ground in the courtyard, and began munching on a piece of bread. Mother-in-law then said, "You are hungry after returning from visiting your parents? I had so much to eat after visiting my parents' home I didn't need to eat for three days." Her sarcasm made me so sad that tears rolled down my cheeks. I never forgot this. She was mocking me. There was nothing I could say or do. It was a mother-in-law's sovereign right to behave this way.

Each time I traveled to my husband's home, Father came with me as far as Capuzi 'Tea Room' in Larilang Village.¹ A former monk ran this place, selling tea in two rooms near Larilang Village. A deep gully was located by the tea room. Many crows nested on the steep cliffs. Those passing by had to walking along a narrow path. We never asked for tea from the Tea Room. Instead, Father smoked his pipe and I nursed my baby. After resting, Father said goodbye, turned, and got ready to walk back to his home to the west. I held my baby in my arms, said goodbye to Father, and then walked to the east where my husband's home was located.

An hour later, when I reached the Huarin River, I would put my baby on the riverbank, drink some water using my hands, and nurse my baby. I then rolled my trouser legs up above the knee, took off my embroidered shoes, tied the laces together, slung the shoes across my right shoulder, held my baby, and carefully crossed the river. Once across, I put the baby on the ground, dried my legs, rolled down my trouser legs, put on my shoes, and continued walking eastward. An hour later, I reached my husband's home.

How can I forget Father in my life? Countless times, he escorted me to the Tea Room. When he was about to leave, he always warned, "Don't nurse your baby on the roadside. Do it some distance away. Many evils are on the road and if you nurse your baby on the roadside, the baby will be easily attacked by evils and then may fall ill

¹ A village located in a deep valley. The valley was a boundary line between Danma Town and Donggou Township.

or even die. And don't ask strangers to hold your baby because some strangers have evils on their body that can hurt your baby!"

One time when my paternal grandparents quarreled, Grandmother took her nursing baby (Qishiai) and fled to her parent's home. On the way, she felt hungry and tired. She encountered a woman who was in mourning for her father. The woman helped Grandmother by holding her baby son in her arms. One day later, when they reached her parent's home, my uncle suddenly lost his eyesight. Grandmother's parents immediately scraped his eyes with their fingernails. Finally, one eye recovered but the other remained blind.

One day I carried you (Limusishiden) to Mother's home in Yomajaa Village. You were just a baby and just old enough to sit by yourself. As I held you and walked down the lane, I met a man from Qighaan Dawa Village, who had come to mill grain. At that time, there were several mills and oil presses in Yomajaa Village and people from Qighaan Dawa often came to my parents' village to mill their grain. The man and I talked for a bit in the lane. Later that evening, you couldn't nurse because your mouth had so many blisters. There was no medicine to treat it. Later, we learned that the man had brought evil, which had attacked you.

Mongghul girls who were fifteen or sixteen years old began menstruating. During the menstrual period, they used some old cloth or cotton as a pad. If there was no old cloth or cotton, they had to regularly urinate, or the menstrual blood flowed on their trousers.

MY CHILDREN

I gave birth to seven children. My first-born was a son who died within a month of his birth; my second-born son was Limudanzhuu; the third-born was you (Limusishiden, b. 1968); the fourth-born was my only daughter, Qiyansuu (b. 1971); the fifth-born was Niidosirang (b. 1974); the sixth child was a boy who died at the age of four from diarrhea; and the seventh child was Danjansirang (b. 1978).

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NON-ENGLISH TERMS

bankang 板炕, a sleeping platform

boqi (*boji* 簸箕), winnowing tray

buli, captured into

buliya, capturing

Buqang, a person's name

Capuzi (Chapuzi 茶铺子), a tea room

Chinja (Chenjia 陈家) Village

Daitong Muruun (Datong 大通) River

Dakuaishidan, a place name

Danjansirang, a person's name

Danma 丹麻 Town

Datong 大通 County

dgon lung byams pa gling ད ག ཤ ཉ ག ཤ ཉ ག ཤ ཉ, a monastery name

Donggou 东沟 Township

Donghe 东和 Township

Dongshan 东山 Township

Fuguihua 富贵花, a person's name

gafu, *guafu* 寡妇, widow

Gansu 甘肃 Province

gaqan, treasure

gugusai, *sonchus oleraceus*

Halija (Xialijia 下李家) Village

Hara Bulog (Heiquan 黑泉) Village

Hualian (Hualin 桦林) Valley

Huang 黄, a surname

Huarin (Hualin 桦林) Village

Hui 回, an Islamic nationality in China

Huushinjii, divorced woman

Huzhu 互助 County

Limudiinjog, a person's name

Jangama, a village name

Ji 吉, a surname

Jugui, a person's name

Juhuajii (Juhuajie 菊花姐), a person's name

Labrang (Labulensi 拉卜楞寺), a monastery's name

Larilang, a village name
Li Dechun 李得春, a person's name
Limog Ama, a village name
Limudanzhuu, a person's name
Limujaxi, a person's name
Limusishiden, a person's name
Limuqog, a person's name
Liuziae Aadee, Six Fingers Grandfather
Lughuari (Dacaizigou 大菜子沟) Village
Luxuu (Luoshao 洛少) Village
Ma 马, a surname
Ma Zhongbao 马忠宝, a person's name
Maja Raxi (Zhuozhatan 卓扎滩) Village
Mantuula, an area name
Mongghul (Tu 土), Monguor, Mangghuer, Tu
Naja (Najia 纳家) Village
Naringhuali (Dongshan 东山) Township
Niidosirang, a person's name
Niiga, a person's name
niudaari, a traditional Mongghul headdress
njası, plow
purghan/pram, a deity
Puriji, a person's name
Qasizi, a village name
Qighaan Dawa (Bayahe 白牙壑) Village
Qilunbog, a person's name
Qinghai 青海 Province
Qingming 清明, Tomb-Sweeping Day
Qishiai (Qishier 七十二), a person's name
Qishihua 七十花, a person's name
Qiyansuu, a person's name
Quxjang, a person's name
Rangdin, a village name
Rgulang, Dgon lung byams pa gling, Youningsi
Rnqan, Rin chen རིན་ཆེན, a person's name
Saihua (Siyuehua 四月花), a person's name
shangzi (sheng 升), a volume unit

Sitan 寺滩 Village

Szanghuali (Nianxian 年先) Village

Taizi 台子 Township

Tianzhu 天祝 County

Tughuan (Tuguan 土官) Village

tuuyang, a traditional Mongghul marriage form

Wanshuuhua (Wang Shouhua 万寿花), a person's name

Weiyuan 威远 Town

Wujiji, a person's name

Wushi 五十 Town

Yaozigou 鸟子沟, a place name

yikang, a heatable sleeping platform

Yomajaa (Yaoma 姚麻) Village

Youningsi 佑宁寺, a monastery's name

Zhaxi, a person's name

Zhucha 朱岔 Village

Zhumashiji, a person's name

Zhumazang, a person's name